

Toward Libera tion.

Among all the explorations and adventures of men there is one which stands out supremely above all others. Deep within the nature of man there is an urge that drives him on to seek the unknown. Only the more sluggish souls are content with the place they already occupy in life. The poor seek wealth, while the wealthy seek joy and freedom, having learned that the ~~wealthy~~ ^{rich} are bound and isolated by the responsibilities of possessions. The call to adventure and discovery leads to searchings in many directions and as a result there have been many additions to the store of human knowledge. Still men are driven on, for somehow these discoveries and acquisitions in the world of things never quite satisfy. However, in time as the cycles roll around at last the Great Adventure is undertaken that, when completed, wins the Great Jewel, truly beyond all price, and then finally Peace is known. This final search is for that which many Sages have called Liberation. He who has found this has, in a profound sense found all and thus, at last, is content.

I, John Kainologos, had been born in the world of men many times, and as oft blinded by the cloud and glamour cast by the incasement in matter I sought the fulfilment of the driving urge of my spirit in many directions. Some of the things that I wrought in these searchings brought good things to men, but often I sinned against man, sometimes mightily, mistaking the serving of self as satisfying the hunger for the SELF. In all of these actions, both good and bad, I but bound myself the more firmly to the wheel of retribution and so was forced on in ever new incarnations. In one life I would balance ~~the~~ in some measure

the open accounts of more ancient incarnations, but always my wisdom was defective with the result that ever I built new causes which in turn demanded new incarnations for their completion.

In time I learned that practically it is impossible for man to free himself from the Wheel of Lives by living so wisely that his actions just balance the record in the great Ledger of Lives. Good atones for evil, and the fruit of good action may be consumed. But who is so wise as to add naught to the negative account of evil? And who also is so wise that he just exactly balances ancient evil by just the right amount of good works without leaving a surplus? If the account is not exactly balanced, then the residue, whether of good or evil works, forces new embodiments. Practically there is no end to this series, and the man bound to incarnation is not free.

Yet there are free man. This I finally discovered. There are men who, though they were once bound, yet have found that Liberation which leaves them no longer bound to the endless sequence of incarnations. Such men may incarnate or remain disembodied but in either case they are free to choose which course they shall pursue. These men have transcended suffering and live in a current of supernal joy. A more than human Wisdom, Knowledge and Power do They possess, so that They live with no dependencies upon the world of things. Tranquil they are and content, untouched by any travail save that accepted through the magic of sympathy.

Indubita bly there exists a means whereby man can rise superior to that endless concatenation of cause and effect that seems to bind him irretrievably^{bly} to the universe of form. But how is this possible if there is no hope of so

balancing the causal sequence so that the chain of endless incarnation can be terminated? The answer to this question is to be found in the words of Those who actually have found the Way out of Space, Time and Causality, and They have left not alone abundant testimony that the Way exists and may be successfully traversed, but also They have left innumerable directions whereby others may also achieve what They have mastered. Most of Their instructions have become crystallized in the various religious forms of the world and have been widely misunderstood or so transformed that their Significance is largely lost. But also They have left a philosophy and a science which, while less generally appreciated than the various religions, has still carried Their meaning with a high order of clarity and purity

not finished?